LEX FORCIA:

Being A

Sensible Address

TO THE

Parliament,

FOR AN

ACT

TO

REMEDY

THE

Foul Abuse of Children at SCHOOLS,

Especially, In the Great Schools of this Nation.

Nimium est quod intelligitur.
Quintillian on this Subject.

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Lex Forcia.

MARCUS FORCIUS, Tribune of the People, prefer'd a Law, *That no* Roman *Citizen ſhould be Beaten with Rods.* That Man ſhould have his Statute Erected by my conſent, that can Prefer ſuch a Law, againſt the Abuſe of them, for the great Schools of this Nation. In the Year 1669. theſe enſuing Papers for the moſt part, not altogether (for there are many *Paſſages* intermingled, not before in *them*, ſome changed, ſome left out) were Printed in a little Book in *Duodecimo*, and Licenſed by *Roger Le Strange*, they being brought him by a *Knight* of his Acquaintance, and the Book was Preſented by a Lively Boy (with a Servant of that *Knight* attendnig him) to the *Speaker*, and to ſeveral *Members* of the *Houſe*, as a *Petition* in behalf of the *Children* of this *Nation*; a Quantity of them being paid for, and Deſigned to that End.

It was not long after that Fine Boy Dyed, and it was an Errand worth his ſending into the World if he had Obtained a Conſideration of

the Matter by the Wiſdom of a Houſe of ſo many *Choice Perſons* as ſtill are *there*, and their *Debate* about it, whatſoever had been the Effect.

One of the *Members*, and an *Active Gentleman* and *Schollar*, had the Thoughts (if not a Reſolution) to make a Motion in Regard to the *Petition*, or purpoſe of it: But thinking it wiſe to Conſult with that Doctor at *Weſtminſter* School, with whom he had Converſation, it was a wrong Box he went to, and it is no Wonder if one ſo much Concern'd (though there was not the leaſt mention of him then in the Book) ſhould effectually diſwade him from it.

He was a very Ingenuous Man, and of Great Vertue, and Publick Spirit, who had one of the Books ſent him, and wrote back theſe Words: *I Received the Pretty Book, I hugely like the Deſign of It, and as much fear thy Prognoſticks of Its Succeſs. The Stupidity of ſome, the Naughtineſs of others, and Long Prevalency of a Baſe, Wicked, and Injurious Cuſtom, will, I doubt, Deprive the Nation of that Great Benefit which it Promiſes.*

It is ſome Advantage, therefore, to the People of this Kingdom, that as we have our *Parliaments*, our *Parliament Men* are of diverſe Diſpoſitions, and our *Parliaments* are Diverſe; ſo that there is no Grievance which is publick, eſpecially if it be general, abiding, and affecting Poſterity, if it be Preſented at one time, and be not laid to Heart;

it

it may be Repreſented, Conſidered, and Redreſſed at another. Once in *Seven* Years, at leaſt, once in *Four* times *Seven*, one may make a New Tryal. I will promiſe the Man who brings in ſuch a Bill, that the Ages to come ſhall Bleſs him; and the Age wherein he lives ſhall ſay of him, *Hic eſt.*

There is not any thing hardly of more Moment in a *Common-Wealth*, than the *Education* of *Children*, and yet there is generally nothing left more at Random, and beſides the Publick Care. It is the Cuſtom ordinarily of our *Schools*, which being received by our Anceſtours, and uſed upon their Innocent Years, (that are not Senſible of their Maſters Vice, or their own Injury) does paſs uncontrouled, to commit to a Perſon, who hath got a little *Greek* and *Latin*, and nothing elſe perhaps to live upon, and ſo is choſen to the Office, (without any Qualification otherwiſe, many times, either of real Worth, or Vertuous Life, it is well if it be but ſo much as Sobriety in Age, and Modeſt Inclinations) the Liberty to uſe ſuch a kind of Diſcipline over them, as that the Spring-time of Human Life, (which in all other Creatures is left at the Greateſt Freedom to be Sweet and Jocund) is Deflowred and Conſumed with Bitterneſs and Terrour, to the drying up the very Sap, which ſhould Nouriſh their Bodies, and thoſe more lively Spirits, which ſhould animate their Minds, in their future Life, to Brave Actions.

It is Diſputed againſt the *Stoicks*, who Condemn all Anger, that ſome Paſſion is neceſſary to the *Caſti-*

gation of *Youth*. So *Lactantius*. But *Plutarch*, in his Tract about *Cohibition of Anger*, hath laid down a Rule of a contrary Import, that Punishment should never be inflicted out of Self-pleasing; but that when a Man is at present moved, he is first to Correct that Perturbation, before he is fit to Punish the Fault of another under his Tuition. *He that is Hungry, useth his Meat according to Nature; but he that Punisheth, ought to be like the* Laws *themselves, which are not provoked with any desire at all.* So *Seneca*. So *Cicero*. These *Philosophers* speak cleanly, imagining nothing but of the pleasure of *Revenge*; but what would they say of that Punishment which is made to serve a Viler Affection, and which is to be numbred among those πάθη ἀτιμίας, and those μὴ καθήκοντα not to be Named.

It hath been a nearer Question of Ancient Debate, whether the Beating Children, should be Allowed, about their Books? We should Imbitter to them their Pleasure, and their Sin, that will do them Hurt: But we should Sugar their Learning, that is for their Good. The Understanding will not be Enlightned, the Memory Healed, or Invention Quickened, with Stripes upon the Flesh. *Quintilian*, that Famous Institutor of Youth, would have Lads Bred up Hard, to Lye on the Boards, to Eat any thing Coarse; but, by no means, to have *Learners* Beaten. There are several Ingenuous Reasons he has: I will set down only these Words of his which he hath at last, and have affected me much: *Jam si minor in deligendis Custodum & Præceptorum moribus fuit cura, pudet dicere in quæ Probra nefandi homines isto cædendi jure abutantur, non mo-*

morabar in parte hac, Nimium eſt quod intelligitur. I will not *Engliſh* this, becauſe it is the Sore which I am yet even too tender to touch. I wiſh, methinks, I had ſome way only by turning up the Soal of my Shoe, (as Sir *Harry Blunt* ſays, he ſaw in *Turkey*, a Woman complaining to the Magiſtrate of her Husband) to Preſent the Grievance I would have Redreſſed.

Sir *Philip Sidney*, that Excellent Perſon, in his *Arcadia*, hath thought good to ſet forth this Evil (which I mean) to Publick View, and ſo to Animadverſion, we may ſuppoſe, and Emendation, under the Perſon of *Cecropia*, dealing thus with her *Neices: Cecropia* (ſays he) *imploying her time in uſing the ſame Cruelty on* Pamela, *as on Philoclea, her heart grew not only to deſire the fruit of Puniſhing; but, even to delight in puniſhing them.* This brave modeſt Gentleman, had obſerved, belike, this growing Humour in thoſe that uſe it: But having a Soul, into which ſo foul a thought never entred as might direct him right into the Cauſe of it, he expreſſes this Practiſe, complaining Tragically of the Cruelty, but ſearches not to the Rottenneſs that lyes at the Core of it. Will you have that ſhrewd Author *Hudibraſs* make the Diſcovery?

The Pedant in the School Boys Breeches
Does claw and curry his own itches.

By this little we need not wonder at *Dionyſius*, the Tyrant, who being expulſed his Kingdom, and got to be Maſter of a School, ſhould chooſe that Acquiſt

for the more Voluptuous Dominion. Nor that *Busby* that Tranſcending *Rabbi*, (ſo Famous for this Geare, as for this Function) ſhould not, at King *Charles*'s Coming In, be won to change this *Province*, for any other tendered to him by the Higheſt Bounty. And, indeed, if there were not ſome ſuch thing, and that this at the Root, how ſhould the moſt of Children meet ſtill with ſuch doings, not only in His School, but almoſt in all others, as they have done? How could Men, that have the Face of *Gravity* and *Diſcretion*, be ſo highly, and ſo readily Offended, at all turns, with the *Innocent?* If the Puniſhment were not ſuffered to be on thoſe parts, the Bowels would Yern, and Hands Relent, when the Child is ſo little, and the Fault leſs. But here is the *Miſery* and *Plague* above all, That when thoſe Appetites, which are *Natural*, have their Ends, and receive a Completion and Redreſs, in the Attaining that End, the Appetite, which is Un-natural, is Infinite; and theſe ſtirred Deſires having no Current this way, (I ſay in Right Nature) to Satisfaction, and a Surceaſe, the Torments of the Children, upon this Account, (who look on their *Schools* as *Hell* it ſelf) have a Cognation, indeed, hereunto in this, that they never have an end of them.

If Puniſhment comes from Self-pleaſing, then will it not be in Meaſure; Then will it not be Juſt; Then the Puniſher will be glad of a Fault, who attends the Boys Conſtruing only for this. The Fault once ſprung, the Bird is ſeized, the Fleſh made bare, and how does the Jer-Faulcon pearch over it? Again, Then is this Evil Remedileſs to the Sufferer, ſeeing the Cauſe

Cauſe of the Puniſhment lyes in the Puniſher, and not in the Puniſhed to Help it. Then further, every Occaſion, and no Fault at all, ſhall be enough for the *Maſter* to give himſelf Pleaſure. The *Maſter* is Idle, takes no Pains, and hath no Patience; and the *Boy* is Beaten (this is what is Common, and Excuſable in Compariſon) to make Amends, for his own Negligence and Sloth. Then, moreover, ſhall the Innocent, who are Little Ones, and not able to Conceive of the Matter, be thus Intollerably Miſerable, as to be brought almoſt to their *Wits-End*; and ready to make away themſelves, rather than endure the Iteration of thoſe Stripes, whereof they ſee no Reaſon, nor hope a Diſcharge. Then, laſtly, muſt their Torments (I have ſaid already) be, indeed, like thoſe of *Hell*, and no other, ſeeing they ariſe from an Unquenchable Fire, in the Appetite of their *Maſter*.

Not but there have been ſome *Maſters*, and *Dames*, of that Ingenuity and Modeſty, as they could never once find in their Hearts, to uſe this ſort of Puniſhment, to any they ever brought up. Nor but there are ſome others, who have taken up the Common Uſage without Reflection, and their Hearts cannot Reproach them, that they have ever Exerciſed it from any Inſtigation whereof they ſhould be aſhamed; but only out of Righteouſneſs for their Schollars ſake, in Amendment of their Manners, and as they have received the Miſtake, (for that, *Quintilian* ſays, makes them the Duller) the Quickening them in their Books. It is theſe few Vertuous Men and Women, Born with ſuch Chaſt Souls, and ſo averſe to what is Filthy, that, though

though they have had a Call to this Office, could never yet ſo much as believe, that any other *Maſters* or *Miſtreſſes* do ſuch things as they themſelves never do, nor thought on, that is, the Correcting any Child for their Pleaſure, but for the Childs Profit only, by whoſe Severer Vertue and Unbelief this Courſe is upheld. But when even ſuch as theſe have heard, or do hear, of our Lewd Sparks Common Prancks in late Days, (impreſt, we may ſuppoſe, by what they ſaw firſt at School) doing thus with the other Sex, their Eyes have opened, or muſt open, with their Ears, and ſee what is at the bottom of it. And certainly (I muſt needs ſay) for an Accidental Looſe *Gentleman*, to be Tempted once or twice to the uſing this Sport, while their Whores are at liberty to endure but ſo much as they liſt, it is not half ſo Damn'd a Miſchief, as for the *Maſters* and *Dames* doing the ſame Wickedneſs, with the adding the Hypocriſie, Lye, and Mask of a pretended Juſtice, Righteouſneſs, and that Holy Thing Diſcipline, in the doing.

There is a Play called, Sir *Martin Marr-all*, where Sir *John* ſome-body, being ſet out in the Humour of Courting only the Simple and Silly Laſſes, hath this Paſſage, *Could I have my Wiſh, it ſhould be to keep School, and Teach the biggeſt Girls my ſelf, and here is one in whom my wiſh is abſolved.* This is (or was) a Paſſage, I thought, enough to puzzle a *Claſſis* of *Miniſters*, or *Bench* of *Juſtices*: But when it was ſo commonly Talkt on, when that Play was in Vogue, what I ſaid but now, how the Gallants ſerved their Wenches, even as the *Fryers* uſed to do their *Nuns*;

as

As *Gill* his Maid *Gillian*; As *Tully* tells of *Stilpo*; and As the *Ruſſian* Women (if *Barclay*, in his *Icon animorum*, and others, do ſay true) do meaſure the love of their Husbands (*Virorum in ſe benevolentiam ex verberum numero æſtimant*): It will not be hard to gueſs their meaning. Hence the Old Country Uſe, in ſome places kept up, of Decking the Bridal Bed, with Sprigs of *Roſemary*, not thinking any further of it, but that it is Comely, or Lucky.

Indeed, a Man cannot ſpeak without Shame, and go to expoſe this Malady to Cure, (which is the ſole end of ſaying any thing) unleſs by ſuch Inſtances, as may leave no Man in doubt, but that there is ſuch an *Evil*, and that *Evil* ought to be Redreſs'd.

I look on *Numa*, among the *Romans*, who was the Inſtitutor of their Religion, to be one of the Pureſt *Athieſts* that ever was. This Man did Invent his Order of *Veſtal Virgins*, who, upon a Fault committed, were to be Whip'd by the *High Prieſt*, and that muſt be with pretence of Darkneſs, ſtark Naked, but it was himſelf only, beſure, that would be the *High Prieſt*. By his *Books* found in his *Grave*, ſeveral *Hundred Years* after his *Death*, wrapt up in two Bundles of Wax, he was found to believe none of his own *Superſtition*, which, therefore, after the *Prætor* had Read, the *Senate* commanded to be Burnt.

It is not unknown how the *Jeſuites*, Govern their *Schools* beyond the *Seas*, nor what they have delivered, ſome of them, on this matter, in their Caſes of Conſcience.

ſcience. Neither would it be any diſhonour to us of this Nation, to Change our Cuſtoms for better, though we borrowed them from their Example. It cannot, therefore, but be a Wonder to me, that ever we ſhould have Parliaments in *England*, and *Weſtminſter* Parliaments, wherein are ſo many *Gentlemen* of *Excellent Parts*, and *Ingenious Reflections*, and who, ſome of them, are not ſo Old, ſometimes, as to forget what they have felt, and ſeen ſo little a way off; and yet we never hear of ſomething tendered for the *Regulation* of *Schools*, and what is *Practiſed* there. Is it becauſe they can, indeed, remember no *Stories*? Or, that the Impreſſions do yet laſt that they muſt not tell *Tales* from thence? And why muſt not the *Schollar* tell *Tales*? If there were no Conſciouſneſs, of what was Ugly in the Fact, What need of *Privacy*? The end of *Vertuous Caſtigation*, is for *Example*, and ſuch Symptoms do Inform us, That it is not the *Puniſhed* needs *Amendment*, ſo much as the *Puniſher*; and that the *Puniſhment* it ſelf needs it moſt.

As for my own *Education*, when I was yet in Coats, I remember how my *School-Dame*, that Taught me to *Read*, was ready to take her Advantage for this Work. Coming to Learn *Latin*, I went to the *Free-School*, where I was Born: My *Maſter* was ſo wofully addicted to this Trade, that I cannot but remember ſtill, how often he would take his turn out of the *School* on purpoſe for the *Monitor*'s Bill, who was to ſet down every one that did but ſtir, or look off his Book in the mean while: Oh! How I did dread then, every time he went out! For, no *Care*,

or

or *Vigilance*, could keep any from *Fault*, when he deſigned to have one found. I cannot but Reflect how I was uſed, how this Game was followed, and what Occaſion was ſought. The *Terrible Life* a poor *Child* lives, under ſuch a *Maſter*, in regard to the Unſeen Cauſe thereof, is beyond Expreſſion, moſt *Lamentable*.

I will tell how I was uſed one time. My *Maſter* comes in, (I was a handſom freſh-coloured *Boy*) and he has a mind: He calls me down, therefore, and puts me ſuddenly on my Leſſon: I Fortun'd to diſappoint him, and ſaid it. But this not cooling him, he looks all about me, and ſees my Stockings, I had on, New Stockt: *How now!* (ſays he) *What Hoſe are here? Hoſe of two colours?* I told him, (I ſuppoſe) They were ſuch as my Mother would have me wear. It is no matter what I ſaid, this muſt be a Crime for that Occaſion, and he ſerves his Inclinations. I go Home, and ſaid nothing; but, on the morrow morning, when the Maid brought me my Stockings to put on again, I would not endure them. The Maid tells my Mother; ſhe comes, knowing not the matter, and uſes all means ſhe could, fair and foul, yet would I not wear them. I durſt not tell her the Reaſon, (for the telling *Tales* out of the *School*, as I have Intimated, where there is ſuch a *School-Maſter*, is made a worſe Fault than *Treaſon*) and my Mother, therefore, was exceedingly moved at me, as a moſt obſtinate, perverſe *Boy*; having thenceforth her mind eſtranged, and retaining the impreſſion, ſo that ſhe was very near to have got my Father to give away a piece of Land from me. Which I Recount only to

ſhew What un-imaginable *Effects* may Ariſe from ſo *Secret* and *Dark* an *Original.*

I muſt Recite yet, with much more Compaſſion, what a Young Gentleman was telling me of a Brother of his, a Spruce, Generous, Brave Spirited *Lad*, whom his Father, therefore, thinking to make him ſo much a more Perfect *Scholar*, takes him from a *Maſter* where he had been cocker'd, and puts him to *Weſtminſter* School. The Young Gentleman coming to ſee, and feel, what doings was there, is not long under the Regiment of that *Doctor*, but his Spirits are Cow'd, his Parts Loſt, and he Returns a *Mope* Home. Shall I tell you of ſome of another Temper? Some Young *Scanderbegs*, in their Reſentment, who, out of Deteſtation of ſuch *Horrid Uſage* as this, did get their Piſtols, and if they had not chanced to Reveal their Intent to ſome of their Fellows, had certainly been their Maſter's Death. Shall I tell of Multitudes, that, not able to Undergo ſuch *Daily Torment*, have fallen to *Truanting*, then to *making Excuſes to their Parents*, then to *Ill Company*, and ſo to have been undone.

Alas! That there ſhould be ſo profound an *Inſenſibility* in *Parents*, who deal with *Children*, as if they were all Born *Mad*, and were to get their *Wits* by *Beating*, or by *ſending them to* Bedlam, which, yet, is far more Eaſy, than to be ſent to ſome *Schools*.

I remember *Plutarch* tells of *Marius*, who, having ſwoln unhandſom Leggs, calls for a *Chyrurgeon*, and holds

holds forth one of them for him to Launce, and Work upon, as long as he would, not once giving any ſigh, or with-drawing it, or ſpeaking one word: But, when the *Chyrurgeon* had done with that, and call'd for the other, *No*, (ſays he) *the Cure is not worth the Pain.* It is true, that *Children*, for the moſt part of them, do take their common Lot, and are not able to lay the Thing to Heart, in the Iniquity of it: But ſo long as ſome of them do, and their *Parents* may, and ſhould all do, it is not a little *Greek* and *Latin* for a Gentleman's Son, no, nor all the Hopes of Advantage a Poor Man's Child may have to be of the King's Foundation, (the Hardſhip whereof, to go through, is little known to any but the Poor Lads themſelves) can Compenſate the *Sufferings*, and the *Villany*, they endure.

There are ſuch *Stories* that might be told out of *Weſtminſter* School, now the Dreadful Venerable *Bard* thereof is Dead, *Eaton* School, *Pauls* School, formerly, and the like Noted Schools, that would make a Heart of Stone to Bleed. There have been *Maſters* Arraigned at Bar for the Death of ſome *Boys*. There are *Children* have been ready to Drown themſelves, or make away themſelves, (as before obſerved) rather than go to ſuch Maſters.

One Boy, in a Country School, being Ripe for the *Univerſity*, tells his *Maſter*, that, on the morrow, his Father would come, and fetch him Home, to carry him thither: The *Maſtrr* preſently takes him to Task, Poſes him with Queſtions, and holding on,

gives him *Forty* Laſhes, and upwards, that he might have the Tole of the Griſt before it went.

A Grave Perſon, (one Mr. *Cole*, a *Nonconformiſt* Miniſter, in *London*) being a *Weſtminſter* Scholar, had very few leſs given him at once, by *Busby*, for nothing, but that, upon a Falſe Suppoſal, he would not be made to Be-Lye himſelf, and, when he was ask'd, ſtill ſtood to the Truth. This *Flagitious Act* was Diſcover'd to his Friends, by the Maids finding his Shirt all *Bloody*, and his Keeping his Bed. What Stirr came of it afterwards, let himſelf tell, if any that Read this, ask him about it: * But the *Gentleman*, that told me of it, but a few Years ſince, that was then his *School-Fellow*, received ſuch Horrour at the ſight, that the Impreſſion of it is never like to go off from him as long as he lives.

* *Since this was Writ, this Reverend Witneſs is Deceaſed.*

A Woman, that Uſed to *Teach*, and ſet Girls to Work, took a Poor Neighbour of mine's Daughter to 'Prentice, and finding ſome Occaſion, *Whips* the Girl, till ſhe was *Stark Dead*; whereupon, the other Girls crying out, *She was Dead! Is ſhe?* (ſays the Woman) *I'll fetch her alive again:* And *Whips* on, from the firſt beginning to the end, a whole Hour by the Clock.

Here are *Maſters* and *Dames* fit to be Hang'd! Butchers, to whom *Calves* ſhould be ſent to be Flead, not *Children* to be Inſtructed; and yet, How can they Help

Help themſelves, unleſs there be *Bounds* ſet upon this *Wickedneſs* by a *Law?* There is nothing but *An Act of Parliament* about the *Education* of *Children* can deliver the *Nation* from this *Evil*, which I may call the *Kings-Evil*, ſeeing it is ſuch Foundations as theirs, or the like, where there is Proviſions made to Breed up Poor Folks Children, (though Vily Converted to ſuch as can make moſt Friends) and when ſuch as depend on this Maintenance are forced to bear any thing rather than be gone; the other Children yet Free, and Gentlemens Sons, are brought by that means, to undergo the ſame *Fate* one with another.

After my firſt *School-Maſter*, and another, had left the *School*, a Young *Maſter* was put in, who was a kind of Ingenuous Man, as I had thought, and of another make, but after he came to this Calling, he ſoon Improves, and Learns the Trick, inſomuch that he would ſometimes have a Forme of Boys ſtand at once with their Breeches down, and Shirts up, or ſometimes to go up and down the *School* Bare, and he Slaſh them as he pleaſed. Oh, there is no Man, if once turn'd *Pedant*, is to be truſted with ſuch a ſort of Power as this. Such Unclean Temptation muſt not be committed to the Vertue or Temperance of a *Socrates* himſelf, which the Tribe of theſe Men (for ought I ſee) do take as eaſily, as the Boys that come together, do the *Itch* of one another.

I ſpoke one time to a *School-Maſter* ſomething open, to try if it were ſo, as to him, and he anſwered me preſently, *Rogues all*, *Rogues all.* To my ſaying

to

to another, *It is* αἰσχὺν τι, he returned as ſoon, *It is* αἴσχιστον. Another turn'd out of his *School* upon this Account, did with a down-caſt ſenſibleneſs bewail the Permiſſion.

And what is the *Reaſon* then for all this, that all this while there is no *Redreſs* of this *Grievance* ſought and effected? Why the *True Reaſon* mainly is this Caution, which the *Wiſe* are apt to conceive within themſelves, that the Reprehending and Speaking of the Thing, and endeavour to Reform it, will put that into ſome ones Head which before they thought not of, and ſo they ſhall Beget and Encreaſe the *Evil* more, inſtead of Extinguiſhing it. But this I take to be certainly that very piece of *Cunning* whereby the *Devil* hath held the World ſo long in this *Vile Praſtiſe*. The *Ingenuous* forſooth cannot ſpeak of it. A few there be, if they do ſpeak, are afraid it will learn People to be naught, to tell them what is Naught. This is to be acknowledged a Piece of *Sagacity* in ſome Things, but not in this. For theſe few Vertuous Men are miſtaken to think this any ſuch Diſcovery if it be made, that they ſhould need to hide it. Alas! All Men of Reflexion almoſt do know it, having Learn'd it at School by feeling: And yet theſe *Wiſer Men* will think as if they alone did, and ſo won't talk any *Thing* of it. But it is the ſpeaking of the thing, and common exclaiming againſt it, that muſt rid it. For Want of Speaking, the *Evil* is Continued and Encouraged, as Vertuous and Eligible. Beſides, this is one of the Tricks of *Venus* to make a Pleaſure endeared by keeping it private. If it were freely Talkt on, it would

would loſe its Vigour. Above all, the ſpeaking of it in a *Petition* to the *Parliament*, for *Remedy* of it by an *Act*, is certainly that way wherein there is no Danger of Propagation by it. Nay if any (and no *Act* be) ſhould by the Speaking againſt it be excited to it, the Greater Part undoubtedly are liker to be abaſhed, and the Guilty rendered Aſhamed by it.

It is not to be forgotten upon this Occaſion, how one, the Scourge, and Scourged of the *Papiſts* (I Name him not, being living) was accuſed of *Sodomy*, (for it was his Life they Thirſted after) when there was nothing I could ever underſtand at the bottom but this, that he did uſe in keeping Lads to wait on him to take down their Breeches often, and thraſh them upon committing any Fault, whereof one or two of the Greater Ones complained to their Friends, as that which was Vile to them, and made them leave his Service, as what they could not abide. Which *Example* may Warn thoſe that keep Boys and Girls to Attend them, or be *Taught* by them, to forbear this Puniſhment after they come to their Teens, ſeeing *Caſuiſts* who occaſionally touch on ſuch things, muſt and cannot but Brand it for a *Spice*, or *Degree* of this *Enormity*, which is therefore to be Abandoned by *Modeſt Perſons*.

And here, let all that *Teach School* in the Name of GOD Examine themſelves. If their Conſciences tell them they are Clear and Clean in this *Thing* it is wonderful well, for I fear ſuch are Rare, or None, if Noted for *Rigid Maſters*. If Conſcience tells themſelves

ſelves otherwiſe, that a Delectation there is, and they find it; That they find it and feed it, and in the Exerciſe of their Function they fulfill daily ſuch Deſires: If (I ſay) Conſcience tells ſo, I ſee no way for ſuch Perſons, but with a Required Shame and Confeſſion to quit the calling, for there is no body that lives and dies in a known Sin (this being no Small, I take it, but Vile One) without Repentance (and there can be no *Repentance* where there is no Amendment, and no Amendment when the *Thing* is daily done) can be Saved, according to the Common Sentence of *Divines*, which they themſelves (ſome of them being ſuch) muſt needs know. So much Reaſon is there more for an ACT in this *Caſe*, that thoſe who are Well-Condition'd Men, and Innocent otherwiſe, may, with a Safe Conſcience, hold their Vocation.

I muſt Profeſs, it is Grievous to me to have ſaid any thing of this, if it were not for Conſcience ſake: I would not be Hired for any Money to Write as I do, that is to Speak ſuch Blunt Truth as I do, it is ſuch a Penance and *Throws* on my Mind in the Doing, which I would therefore never endure, but for a *Delivery* of the Nation from this *Evil*, that can, never I am ſure, without This Means, that is Speaking, be Done.

There

There Remains Two *QUESTIONS* to be Ask'd.

One, What *That Authority*, or *Power* the *Maſter* hath over the *Schollar* is? All Power is either *Natural* or *Derived*. The Power of the *Maſter* is not of Nature, for What hath one Man of himſelf to do with the Child of another? The Power which is Derived is either Supream, or Subordinate. The Supream is that which lyes in the Chief Magiſtrate, whether it be Derived immediately to him from GOD, or by Conſent of the People. The Subordinate is that which is Derived from the Supream to the Inferiour Officers, who Act in his Name, and from his Authority. The Power of the Maſter now is no ſuch Power, neither Deriving from the Magiſtrate, or the Laws of the Nation, for he Acts not over the Boys in the KING's Name, as the Juſtice and the Conſtable do. What then is this Adventitious Strange *Power?* Why this Power the Maſter hath over the Scholar, is that Right of Ruling him which is given him by the Father. It is no Power therefore Supream, but Subordinate; and not Natural, but Derived from that which is Natural; and conſequently is no other, nor no more, or to any other purpoſe than what the

Parents do allow him. If a Father therefore ſhall bring his Child to School, and tell the Maſter, that to preſerve the Modeſty and Ingenuity of his Spirit, he will never allow this way of Beating him, which is a manifeſt Proſtitution thereof: if the Maſter ſhall yet Uſe it, this Act of the Maſter is not only Vile, but Unjuſt, and he is accountable to the Parent for it: Who ſhould therefore either Sue him at Law before ſome Righteous Judge and Jury to make ſome body an Example: Or fall upon him with his Cudgel (if he be a Man of Metal) whereſoever he meets him, as having received the Firſt Blow already, on the Fleſh of his Child.

The other *QUESTION* is,

What? Would you then that Children have no Correction at all?

I ſay, Yes, and that as Severe as *SOLOMON* himſelf intends, if clean (ſuch the Parent Allows): When it is meet, and for Vice, or to prevent their being Naught, yet never for their Books, if Diſobedience be no Ingredient to it. There ſhould be ſome Ingenuous Puniſhments deviſed by the Maſter and Dames to ſhew their Wit and Moderation, which the Children ſhould tell

tell of when they come home, that their Parents might commend it, and make them love their Schools. There ſhould be an Emulation ſtill enkindled and kept up by Praiſe and Diſpraiſe, by Getting and Loſing the Place. There ſhould be a Subſtraction of ſome Play-Game, or Allowed Sport, or Dainty, or ſome Things the Young Ones hearts are upon, which will Work more with them than theſe Accuſtomed Stroaks: Beſides, ſome Training them to Self-denyal, will ſtand them in Good Stead when they come to Age. For Corporal Sufferings there is the *Ferula* for the Hand, a *Ropes-end* for the Sides, ſome Drubbing alſo may be without harm: Nay, ſome Devices there will be even by Artiſts quickly in Shops, and as for the *Rod*, which is to be uſed at laſt, it is never ſpoken of in Holy Scripture but for the *Back*. There is no need for making the Boy good, and the Girls good, that the Maſter or the Dame be made Naught.

I would have no ſtripes on the Bare, be ſuffered henceforward to be given any Child out of the Houſe of their Parents (and not there after Twelve) beneath the Waſte.

I know here the Diſſimulation, and what muſt be ſaid. There is a Neceſſity of Caſtigation ſometimes beyond Reproof, and this is moſt Safe, or leaſt dangerous, and therefore is choſen and uſed. But this is but One Thing well conſidered, & thoſe that look but on One Thing in their Deliberations, are eaſily miſlead. There is more than this One Thing, is, in ſo Momentous a Matter as the Inſtitution of Youth, to come under Conſideration. We may eaſily Reſolve for the Schollars ſecurity, that no Bones be broken, no Boy Maimed or Lamed, yet not with the Neglect of Honeſty and Vertue.

As for the Training up of our Youth to Good Literature, it is beyond doubt a Noble Thing in its own Nature, and might be an Imployment of Grandeur for the moſt Excellently Born and Qualified, the moſt Generous Minds and Braveſt Spirits, were it not that this Vitious Sordid Cuſtome, and Ill Methods in Teaching, had Diſhonoured the Profeſſion. That Perſon who by Sweetneſs and Gentleneſs, or by the Gravity of his Deportment and Countenance, or elſe by Prudence and Contrivance, is not able to keep a Company of Youth in Order without Violence, is not fit for ſuch a Dignity as to be *Choſen Præfect* of the Children of a Town, in his admittance to any Publick School, and ſo made Ruler over his Hundreds, his Fifties, and his Tens.

If

If there muſt be a *Lictor*, and his bundle be ſometimes opened, let no Child at any time be beaten in the Maſter's Heat and Paſſion: If it be a Fault now, it will be ſo an hour hence: If it appear not a Crime to morrow, it was not ſo heinous as he thought it yeſterday. Let the Boy then undergo a ſolemn kind of Judicature; if it were by a Form of the higheſt Schollars as Aſſeſſors together with their Maſter, it were but like the *Lacedemonian* Inſtitution of their Youth, whereof the Chiefeſt Point lay in this, to enable them to Judge aright of what was Praiſe-worthy, and what to be Condemned in *Human Converſation.* Whatſoever the Criminal can alledge for himſelf by way of Juſtification or Extenuation of the Fact, it ought to be heard with Patience and Candour. If the Fault cannot be forgiven without Prejudice to the Community, (*Perſonæ parcendo, ſævitur in Rempublicam*) let the Doublet be plucked off, and that part which may Chaſtly lye Naked, be ſtripped; let the number of the Stripes, according to the Merits of his Delinquency, be allotted, and the Boy be brought before the Face of his Maſter for ſeeing juſt Execution. This is after the manner of the *Hebrew* Judgment, The Malefactor was to lye down before the Judge, and ſo receive the Stripes appointed. Let one of the Vileſt Boys then that hath behaved himſelf worſe of any that day in the School, be picked out for Executioner, that may

ſerve

ſerve for a Shame and Admonition to him, no leſs than for the juſt Suffering of his puniſhed Fellow.

Our Schools we know, in the *Latin*, are called *Ludi*, *Ludi literarii*, and our Maſters *Ludi Magiſtri*. From whence we muſt take the Indication, that the Erudition of Children among the Wiſer Ancients, was thought beſt to be carry'd on in ſuch a way, as that the matters perform'd there were made to become in Effect only the Boys *Olympicks*, from which they were to be kept ſometimes as by the Raines, to raiſe their minds to Eagerneſs, rather than be ſpurred and gauled to them. There were no need of the Parents ſolicitude, or Maſter's blows, to bring the Boy to Learning, if his Leſſons were but his Recreations, and as ſo many Games of the *Muſes*, unto which he came for his Delight, and not for Exerciſe only.

But after all this, before I end, if for fear of ſome unknown Harm to Children by other Puniſhments not in uſe, the Major Vote of the Wiſe ſhall be for letting this Cuſtom ſtill obtain, yet muſt it needs be very fit that ſome Reformation be made, if not quite as to the Villany, at leaſt as to the Butchery thereof, in regard to thoſe Maſters and Dames that have no Bowels.

Bowels. It were a Good Thing therefore, if nothing elſe can be done, that theſe Three Things were but conſider'd and limited:

The Age of the Schollar,

The Meaſure of the Weapon,

And, *The Number of the Stripes.*

When there are thoſe ſharp long cutting Rods, and Bundles of them made for our great Schools, ſuch as not *One* Parent of a *Hundred* would Allow his Child to come under, if he could chuſe; and the tender Mother would ſwound almoſt to ſee one of them: When ſuch Preparations as one would think could have been invented only for Torture of the Martyrs, whom they Tormented to Death, have been made for Correction of Poor Children, even for Innocent Matters, Turning our Schools into very Shambles, *Ubi torquentur* (as *Cyprian* has it) *non membra ſed vulnera:* Which Practiſe our Maſters ſtill, if it were not for ſome of their own Better Natures, might follow: It is time to ſay to this Sea, *Hitherto.* What? Shall the Nation endure a quite Arbitrary Power over our Free-Born Children by a Pedant, when we cannot bear with the leaſt part of it over our ſelves by a King? Suppoſe then it be agreed, that every Lad after

after *Fourteen*, (and the Female ſooner) be Enfranchized from this Puniſhment altogether, ſo that from thenceforth it ſhall be to them a matter Obſcene; and that for thoſe under that Age, no Rod ſhall be in Length above ſuch a ſtint; (Suppoſe but Half the Ell) And no Stripes above ſuch a Number; (Suppoſe but Three) And that if any Maſter ſhall exceed theſe Limits in any of the Three Particulars, it ſhall be preſent Expulſion; No Schollar, Old or Young, being exempt from other Diſcipline, according to Deſert, otherwiſe: I ſay, if there were nothing more (though in a BILL concerning *The Education of Youth*, many a Thing more would be thought on, and put in) could be done, ſuch an ACT yet would be a *Good Act*; and to Compaſs it, a very *Worthy Exploit.*

But, Alas! Why ſhould any be of ſo ſlight conſideration, as to think, that Children might not be Corrected otherwiſe? What if an Engine were invented (as I heard the Ingenuous Dr. *Wilkins* once ſpeaking) to ſupply the place of ſuch an ill Maſter, whoſe Skill to make Schollars is only by Compulſion, as like to prove the better Tool (becauſe Innocent) for that purpoſe, than He? What if it were Enacted, *That all Children that go to School ſhall wear Drawers, and that they ſhall be never Whipt but with their Drawers on?*

To

To CONCLUDE:

It is Humane, it is Religious, it is Fit, that all Inſtruction and Caſtigation of Children be Holy, and nothing allowed in our Schools but what is conformable to Modeſty, to Ingenuity, and Vertue. And conſequently that ſuch a Uſage to the contrary, which is Baſe, which is Foul, the longer it hath Obtained ſhould be the rather Reclaimed: Seeing I muſt, moſt ſolemnly now at the end profeſs, not only the Thing to be an Evil, but the Greateſt Evil I know, or can think, which hath Publick Allowance, of any whatſoever the Sun ſees.

An Evil (let me ſay on) which is not *Malum triſte* only, (for then it ſhould be borne yet for me) but *Malum turpe.* The Corruption of Diſcipline: The Bane of all Good Education, The Infection of the School-Maſter: The Diſhonour of their Function. The Infandum of the Teacher: The Horrendum of the Taught. The Stupid Man's Idol: A *Topbet* to thoſe that have their Eyes open. To the one a Ludicrous Matter: To the other, *An Iniquity to be Puniſh'd by the Judges.*

Son of Man, I have ſet thee as a Watch-man to the Houſe of Iſrael, *if thou doſt not ſpeak to Warn the Wicked from his way, that Man ſhall*

Die in his Iniquity, but his Blood will I require at thy hand: Nevertheleſs, if thou warn the Wicked of his way to Turn from it, if he do not Turn from his way, he ſhall Die in his Iniquity, but thou haſt delivered thy Soul.

I know that the World lyes in Wickedneſs, and if it be Warn'd, and will lye in Wickedneſs, let it lye. If the Nation will not take the Warning, but will be Wicked, and a *Sodom*, let it be Wicked ſtill. If Parliament after Parliament, and this Parliament will not mend it, let the Wickedneſs lye on thoſe that can help it: As for my ſelf, I deliver my own Soul. The Trumpet is blown, let the ſound thereof go abroad, and thoſe that will, let them know the meaning of it.

FINIS.

Once and again, but Satan *hindred.*